

The Woman's Column.

Vol. XVI.

NEW YORK AND BOSTON, FEBRUARY 21, 1903.

No. 4.

The Woman's Column.

Published Fortnightly at 3 Park Street, Boston, Mass.

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Subscription . . . 25 cents per annum
Advertising Rates . . . 25 cents per line.

Entered as second class matter at the Boston, Mass.
Post Office, Jan. 18, 1888.

WESTERN WOMEN VOTERS.

Mrs. J. Ellen Foster passed through Boston last week on her way to New Hampshire, to take part in the campaign for the equal suffrage amendment. She has travelled extensively in the enfranchised States, and says that after seeing equal suffrage in practical operation, it is hard to keep from laughing at the prophecies about women's losing their influence and men their chivalry, and homes being broken up and children neglected. Mrs. Foster says that a few of the ultra-fashionable women in Denver do not vote, but that the great mass of the best women do, and moreover they fit themselves to vote intelligently. She was especially struck by this in Idaho. "The women are just as conscientious, thoughtful, and earnest about it as about their church work," said Mrs. Foster. "In fact, I have not seen anything for a long time that reminded me so much of old-fashioned church work. A committee of women is organized whose members are ready to take care of babies while their mothers go to vote. The standard of candidates has been raised, because it is found that the women of both parties refuse to vote for men of bad character. The women are somewhat less partisan than the men. They vote for the candidate who favors the measure they want. Thus in Boise, when it was a question of paving, the women voted for the men who favored good pavements, regardless of whether they were Republicans or Democrats. The ballot has not led to family quarrels, and it has made women less selfish and more broad-minded."

BIG MEN KIND TO WOMEN.

Mrs. Harriet Taylor Upton lately spent a fortnight in Concord, N. H., helping Mrs. Carrie Chapman Catt and the New Hampshire women with the work of the amendment campaign. She was impressed by the high character of the New Hampshire men who favor equal rights for women. In a private letter written since her return, she says: "The Constitutional Convention was a very strong body, and the strongest men in it were among our friends. I never saw a nicer lot of men than those who were with us. They were not only strong mentally, but they were great big

fellows physically. After I had been at suffrage headquarters for a few days, I said to Mrs. Catt that there had not been a man in to see us who did not have to duck his head to get in at our little office door." It has been noted before this that big men, like Phillips Brooks and Col. T. W. Higginson, are more apt to favor equal rights for women than men of small and puny type. Men who are large, physically and mentally, feel no fear of women's competition, and have a brotherly wish to give their little sisters every chance.

WOMEN OF SWEDEN.

Miss Milow, an intelligent Swedish lady now visiting Boston, was principal of a school in her country for fifteen years, and has translated some of Dr. Mary Wood Allen's books into Swedish. Miss Milow says the exercise of the municipal vote by women in Sweden has led to no loss of social influence or consideration, and to no unsexing of the women. Women vote for the municipal councils, and as the municipal councils elect the members of the upper house of the Swedish Parliament, the women have indirectly a vote in choosing that body. Miss Milow says that in her own town there was on the town council a plumber, an honest and capable man who had done good service; but he incurred the wrath of the Conservatives by voting for a Liberal member of the upper house of the National Parliament. They determined to punish him by putting him off the town council. Miss Milow went up and cast her ballot for the plumber, and the scale was turned by her vote—or rather by her votes, for as a large property-owner she had several. Miss Milow goes next week to Chicago.

THEY ARE AGREED.

The following important statement has just been signed by nearly all the U. S. Senators and Representatives in Congress from the four equal suffrage States. Du Bois of Idaho, a well-known friend of equal suffrage, was absent from Washington. Rawlins of Utah was the only one who declined to sign:

We, the undersigned Senators and Representatives in Congress from the four States in which woman's enfranchisement has been tested, declare, each for his own State, that the experiment has proved entirely satisfactory. Woman suffrage has resulted in nothing objectionable, and in much that is advantageous to both the individual and the State.

This is signed by U. S. Senators F. E. Warren and C. D. Clark and Representative F. W. Mondell of Wyoming; Senators H. M. Teller and T. M. Patterson and Representatives John C. Bell and John F. Shafroth of Colorado; Senator Thomas Kearns and Representative George Suth-

erland of Utah, and Senator Henry Heitfeld and Representative H. W. Green of Idaho. If an expression so nearly unanimous had been given by the Congressmen of these four States on any other subject, it would have been universally accepted as representing the opinion of the majority of their constituents. But the opponents of equal rights for women will go right on declaring that in the enfranchised States the majority of the women and nearly all the men are longing to have equal suffrage repealed.

MISS ANTHONY'S BIRTHDAY.

Miss Susan B. Anthony attained her 83d birthday last Sunday, Feb. 15. The day was celebrated on Saturday or Monday by the Political Equality Clubs throughout New York State, and by many in other parts of the country. Miss Anthony herself celebrated by holding a reception at her home in Rochester, N. Y., on Monday afternoon, assisted by Rev. Anna H. Shaw, whose birthday comes on the day before Miss Anthony's. Miss Shaw was just back from New Hampshire, where she has been speaking in behalf of the pending suffrage amendment. Miss Anthony characteristically requested that the friends at her reception, instead of bringing any birthday presents for her personally, should each leave some contribution, however small, for the New Hampshire campaign fund.

WOMEN'S CLUBS AND CIVICS.

"The work of women's clubs in city and town betterment is attracting a great deal of attention throughout the country," says the N. Y. *Evening Post*. "In Lincoln, Ill., the women have taken entire charge of the railway station park, and the public school yards. The Woman's Club of Lowell, Mass., is conducting a regular campaign against the Locks and Canal Company of that city in favor of a more attractive river front. Boise, Idaho, is a little green oasis in the midst of a vast stretch of sage-brush plain. The possibilities of irrigation are almost unlimited in that vicinity, and the women's clubs have done much to make the city attractive. The cemetery had long been a source of discontent, and the clubs sent to Salt Lake City for an expert to plat and improve it, and at the same time to plan the best landscape effects for the town in general. Their efforts have been so well appreciated that the City Council has agreed to furnish all the money necessary to carry out their plans, and has asked them to take charge of the cemetery entirely and in perpetuity." Yet we are still told that if women were burdened with the ballot, they would have no time or strength to work for civic improvements.

NANCY HANKS LINCOLN.

[Extracts from a sermon by Jenkin Lloyd Jones, given in All Souls Church, Chicago, Feb. 8, 1903.]

Mrs. Caroline Hanks Hitchcock, of Cambridge, Mass., has recently published a little book entitled "Nancy Hanks: the Story of Abraham Lincoln's Mother." It throws a flood of light on what was supposed to be a dark subject, and brings belated assurance that the law of heredity was not tricked in the birth of Abraham Lincoln. At last, tardily, the great son is given back into the arms of the little pioneer mother, too long deprived of the confidence and love of those who have honored and revered the son, although he himself, while still in obscurity, said to his partner, Herndon, "God bless my mother! All that I am or ever hope to be, I owe to her."

There is no sadder chapter in American history, no more disgraceful manifestation of the vulgarity, brutality, and malignity of political methods, than the careless if not wilful dishonoring of the ancestry of Abraham Lincoln. The idle gossip of unlettered communities, set agog by political bitterness, and making common cause with unscrupulous agitators, was mistaken for history by nearly all of those who hastened to meet the want of the hour in their hurried biographies of Lincoln. Even the later lives of Hapgood and Morse reiterate the old scandals of illegitimacy and uncertainties of birth and marital relations, which are now utterly denied by conclusive documentary evidences found in courts of record.

This cloud of obscurity and distrust has hung most heavily over the name of Nancy Hanks, the mother of Lincoln. But to-day let it be gratefully noted that accurate historical researches have already brought about a vindication which must result in loving appreciation of this maligned and much-neglected name. This vindication has come largely through the diligent and fearless researches of three women, who in this work have merited the gratitude, not only of the American people, but of all believers in human nature who rejoice in its noblest representatives.

I refer, first, to Mrs. C. S. Hobart Vawter, a relative of Vice-President Hobart, whose grandmother was Sarah Mitchell, of Kentucky, a kinswoman of Nancy Hanks. She it was who was instrumental in discovering the marriage bond of Thomas Lincoln and the marriage record of Jesse Head, the Methodist minister who officiated at the marriage of Thomas Lincoln and Nancy Hanks on June 17, 1806. Another of these women is the Caroline Hanks Hitchcock already mentioned, who took to herself the high task of discovering the Hanks family, thus throwing a flood of light upon the ancestry of Lincoln, and consequently upon the foundations of his character and power.

The last of the three women is Ida M. Tarbell, who, in her *Life of Lincoln*, has risen above the unfounded traditions and coarse implications of the earlier biographers.

It has now been clearly established that the name of Lincoln was given him by an ancestry that settles solidly into the best there is in New England

life. They were among those who overflowed the Norwich jail in England because "they would not accept the ritual prepared for them by the bishop"; they pelted the tax-collector with stones, and finally, in order to "rid themselves of an odious government," they sailed away from Yarmouth Bay in 1636, and in due time founded the colony of Hingham. It was these Lincoln land-owners, blacksmiths, early iron masters, who sent their representatives southward into Pennsylvania, Virginia, North Carolina, and at last into Kentucky. The Abraham Lincoln who was fifth in descent from the Samuel Lincoln of England, and who had become owner of large tracts of wild land in Kentucky, fell by the treacherous bullet of a lurking Indian in the sight of his three boys—Mordecai, Joseph, and Thomas, the latter a six-year old boy, who was saved by the timely crack of the rifle in the hands of the older brother, to become the father of the great Emancipator.

Thomas Lincoln was not the accident in human life, the irresponsible, unaccountable, and ne'er do-well that even the sober biographers of Lincoln have amused themselves over. The true estimate of Thomas Lincoln has not yet been made.

But my present purpose is to try to put into our minds and hearts the obscure, neglected, unappreciated little mother, Nancy Hanks. Thanks to Mrs. Hitchcock, we now know that Hanks is a name nobody need be ashamed of. It has annals that are in themselves interesting, written deep in the history of England and America. I rejoice that the greatest American wasted no time in pedigree-hunting. The pride of descent is poor capital. Life is too short to be wasted on genealogies for the sake of bolstering up family pride. But there is great joy in doing justice to the memory of the dead. Let those who have pitied the great Lincoln on account of his mother, or written small her place in the mystic line of causes that brought forth the beautiful mystery, hasten to repent and make amends.

The little woman who at thirty-five years of age placed her dying hand upon the head of nine-year-old Abraham, away in the backwoods of Indiana, bore a name that has been traced back across the sea to the time of Alfred the Great, where two brothers of that name received "the commoners' rights in Malmsbury" for service rendered in defeating the Danes, and the name of King Athelstan, grandson of Alfred, is on the deed. Thomas Hanks, a descendant, who was a soldier under Cromwell, had a grandson who sailed from London to Plymouth, Mass., in 1699. This Benjamin Hanks was the father of twelve children, the third of whom was William, born Feb. 11, 1704. William moved to Pennsylvania, and his son, John Hanks, married Sarah, a daughter of Cadwallader Evans and Sarah Morris. The record runs, "John Hanks, yeoman, Sarah Evans, spinster." A grandchild of this union was Joseph Hanks. He was borne southwestward with the tide of emigration headed by Daniel Boone, whose story and whose blood are strongly intermingled with those of the large families of Shipleys, Hankses, and Lincolns. This Joseph Hanks crossed the

mountains with his family of eight children and herds of cattle and horses. He bought one hundred and fifty acres of land as his homestead near Elizabethtown, in Nelson County, Kentucky. The youngest of eight children in this migration was little Nancy, five years of age when they crossed the mountains. After four years of home-making in the wilderness, Joseph came to his death. His will, dated Jan. 9, 1793, has been discovered, and a fac-simile appears in Mrs. Hitchcock's book. It runs thus, somewhat abbreviated:

In the name of God, amen. I, Joseph Hanks, of Nelson County, State of Kentucky, being of sound mind and memory but weak in body, calling to mind the frailty of all human nature, do make and demise this, my last will and testament, in the manner and form following, to wit: I give to my son Thomas one sorrel horse, called "Major;" to Joshua the grey mare, "Bonney;" to William the grey horse, "Gilbert;" to Charles the roan horse, "Tobe;" to Joseph the horse called "Bald."

Also I give and bequeath to my daughter Elizabeth one heifer called "Gentle;" to Polly a heifer called "Lady;" and to my daughter Nancy one heifer, yearling, called "Peidy." I give and bequeath unto my wife, Nanny, my whole estate during her life, afterwards to be divided among all my children.

This neglected document, now reproduced in fac-simile in Mrs. Hitchcock's book, settles once and forever the legitimacy of the parentage of Nancy Hanks. She had a father who recognized his paternity in the thoughtful will of a prosperous pioneer.

The mother survived but a few months. The story of all the children is promised in the forthcoming Hanks Genealogy by Mrs. Hitchcock. Enough for our present purpose to know that the little orphaned Nancy, now nine years old, found a home with her uncle and aunt, Mr. and Mrs. Richard Berry, near Springfield, Ky., Mrs. Berry being her mother's sister and a member of the Shipley family. Here she lived a happy and joyous life until twenty-three years old, when Thomas Lincoln, who had learned his carpenter's trade of her uncle, Joseph Hanks, was married to her on June 17, 1806, according to official records already mentioned. The "marriage bond," to the extent of fifty pounds, required by the laws of Kentucky at that time, signed by Thomas Lincoln and Richard Berry, was duly recorded seven days before. This happy wedding was celebrated as became prosperous pioneers. The loving uncle and aunt gave an "in-fare" to which the neighbors were bidden. Dr. Graham, an eminent naturalist of Louisville, who died in 1885, wrote out his remembrances of that festival, and testified to the same before a notary in the 98th year of his age. He said:

I know Nancy Hanks to have been virtuous, respectable and of good parentage, and I knew Jesse Head, Methodist preacher of Springfield, who performed the ceremony. The house in which it was performed was a large one for those days. Jesse Head was a noted man—able to own slaves, but did not on principle. At the festival there was bear meat, venison, wild turkey, duck, and a sheep that the two families barbecued over coals of wood burned in a pit and covered with green boughs to keep the juices in.

The traditions of the neighborhood say

that Nancy's cheerful disposition and active habits were considered a dower among the pioneers. She was an adept at spinning flax, and in the spinning parties, to which ladies brought their wheels, Nancy Hanks generally bore off the palm, "her spools yielding the longest and finest thread."

The biographers agree that she was above her neighbors in education. She carried the traditions of schooling in Virginia with her over the mountains. She was a great reader; had Esop's Fables; loved the Bible and the hymn book; had a sweet voice, and loved to sing hymns.

The old neighbors remembered her as having "a gentle and trusting nature." A grandson of Joseph, an older brother of Nancy, said:

"My grandfather always spoke of his angel sister Nancy with emotion. She taught him to read. He often told us children stories of their life together."

The first child of Thomas and Nancy Lincoln was a daughter, Sarah. Three years after marriage came the boy, Abraham. Another son came and was named Thomas; he stayed but a few months, but long enough to touch permanently the heart of Abraham with a sense of tenderness and awe. Before they started for their new home in Indiana he remembered the mother taking her two little children by the hand, walking across the hills, and sitting down and weeping over the grave of the little babe before she left it behind forever.

The story of that primitive home in Indiana has been told over and over again, but never with sufficient insight. Only pioneers can understand how piety and simplicity, trust and poverty, exposure and hospitality, inadequate clothing and meagerest diet, can go hand in hand with cheerful content.

Among the last recorded words of Nancy Lincoln was one of cheer. It was but a few days before her death when she went to visit a sick neighbor, the mother of one who was to become Rev. Allen Brooner, who tells the story. The neighbor was despondent and thought she would not live long. Said Mrs. Lincoln: "Oh, you will live longer than I. Cheer up!" And so it proved. The pestilential milk sickness was abroad, smiting men and cattle. Uncle Thomas and Aunt Betsy Sparrow died within a few days of each other. Soon the frail but heroic little mother was smitten. Said a neighbor: "She struggled on day by day, but on the seventh day she died." There was no physician within thirty-five miles; no minister within a hundred. Placing her hand on the head of the little boy, nine years old, she left him her dying bequest, and the great President many years afterwards entrusted the message to the memory of Joshua A. Speed, one of his earliest and most intimate friends:

"I am going away from you, Abraham, and shall not return. I know that you will be a good boy; that you will be kind to Sarah and to your father. I want you to live as I have taught you, and to love your Heavenly Father."

Thomas Lincoln, wise in wood lore, and not without that culture that comes with the handicrafts, sawed the boards with his own whip-saw from the trees he felled,

and made with his own hands the coffins for the Sparrows and for his wife.

It was three months before Parson David Elkins came on horseback from the old Kentucky home, in response to the first letter that little Abraham ever wrote, to stand under the trees by the grave and speak his word of loving remembrance and high appreciation of the departed, and of consolation and hope to the neighbors who had gathered from far and near.

No reporter was there to take down the address, no camera was there to catch the picture, and no artist has risen to paint the scene, but it is one of the most touching events in American history.

"Stoop-shouldered," "thin-breasted," were the words used to describe her in Indiana, but "bright, scintillating, noted for her keen wit and repartee," was a phrase used by those who knew her as a girl in the home of her foster-parents, Uncle and Aunt Berry, in Kentucky.

"The little girl grew up into a sweet-tempered and beautiful woman, the center of all the merry-making, a famous spinner and housewife," says Miss Tarbell. "I remember Nancy well at the wedding, a fresh-looking girl," said Dr. Graham.

But who has a better right to characterize the mother who bore him than Lincoln himself? He describes her as "of medium stature, dark, with soft and rather mirthful eyes; a woman of great force of character, passionately fond of reading; every book she could get her hands on was eagerly read."

And why should she not be such? The Hanks blood was vital, aggressive. Mrs. Hitchcock offers abundant facts to prove that "the mother of Abraham Lincoln belonged to a family which has given to America some of her finest minds and most heroic deeds."

This same Hanks family was a "remarkably inventive family." The first bell ever made in America was cast on Hanks Hill, in the old New England home. The first tower clock made in America, placed in the old Dutch Church in New York City, was made by a Hanks. The bell that replaced the old Liberty Bell in Philadelphia, as well as the great Columbian bell, that was made from the relics of gold, silver, old coins and metals sent from all parts of the world, a bell which, in addition to the old inscriptions of the Liberty Bell, added, "A new commandment I give unto you—that ye love one another," was cast by members of the Hanks family. The first silk mills in America were built by a Hanks. One of the founders of the American Bank Note Company was a Hanks. "Hanksite" is the name of a mineral named after the discoverer, a State mineralogist of California.

Lincoln used to say that his Uncle Mordecai, his father's oldest brother, "got away with all the brains of the family." He was at one time a prominent member of the Kentucky Legislature. He was a famous story-teller, and Thomas, the carpenter, was a favorite wherever he went. He was withy, though small of stature, a famous wrestler, and, when the provocation was adequate, a terrible foe in a fight.

All these traits appear in the President, but none the less perceptible is the inheritance from the mother's side. Mrs.

Hitchcock's little book shows two portraits side by side—that of Abraham Lincoln in 1860 and the Rev. Stedman Wright Hanks, of Cambridge, Mass.,—and the resemblance is so striking that one might readily be taken for the other.

No less marked were the characteristics of the Welsh Evanses and Morrisises, whose blood flowed in the veins of Nancy Hanks, as shown in Coffin's life of Lincoln.

Says Noah Brooks in his *Life*:

Lincoln said that his earliest recollections of his mother were of his sitting at her feet with his sister, drinking in the tales and legends that were read and related to them by the house mother.

Let the land of Merlin rejoice, for, through this far-off child of the wilderness, it made its contribution of poetry, hope and tenderness to the life of the great Emancipator.

We have seen how the estates of his ancestors, while not insignificant, were untainted by claim of human chattels. He himself has told us that one reason why his parents left Kentucky was their antipathy to slavery. And Miss Tarbell has found evidence that in the old Lincoln home in Kentucky there were high debates over the rights of man as set forth by Thomas Jefferson and Thomas Paine.

The records of the Lincoln ancestry on both sides were cruelly mutilated and for the most part destroyed by the war of 1861-65; the war that ransacked court houses and made bonfires of records. They were broken into again by that inevitable abandonment of impedimenta that goes with successive generations of pioneers. They who go forth to conquer a new world must needs go in light marching order. Those fore elders of Lincoln took their souls along with them, but left their records behind. In their zeal for the future they grew indifferent to the past. The present so absorbed them that they sacrificed their traditions.

Once more, the Lincoln ancestry is obscured by the universal indifference to the feminine links in human descent. It will not always be so, for whatever her estimation may be in the statutes of men, woman has a legislative and executive place in the statutes of God, and she contributes her full quota towards the making of man—intellectually and spiritually as well as physically.

Then let us give to Nancy Hanks the place that belongs to her.

Mrs. Ida H. Harper contributes to the March number of *Pearson's* an interesting article on "The Home Life of Susan B. Anthony."

Full particulars about routes and rates to New Orleans are given in the *Woman's Journal* of Feb. 21. Send 5 cents to 3 Park Street for a copy.

The *Woman's Journal* is justified in being sarcastic in its reflections on the newest type of new women who go about the country lecturing against woman suffrage on the ground that woman's place is at home. Almost any of us would be prompted to ask why this particular new woman doesn't stay there. — *New Bedford Standard*.

MR. FINCK ON CO-EDUCATION.

Mr. Henry T. Finck has broken loose again in the pages of the *N. Y. Independent*, and his utterances, as usual, furnish a feast of fun for those who are opposed to him, while the violent expression of his ultra-reactionary views must make saner and more moderate persons on his own side feel rather unhappy.

The object of his attack this time is co-education. Regardless of the maxim to choose an antagonist of one's own size, Mr. Finck flies as valiantly as a little bantam at the system under which nine-tenths of the young people in the United States are at present being educated, and undertakes to show that it is all wrong, and is about to be swept from the face of the earth.

Mr. Finck associates co-education with his *bête noire*, equal suffrage; but his way of reasoning about them is in some respects wholly different. The fact that four States out of forty-five have admitted women to the ballot is in his eyes no sign that equal suffrage is gaining ground; but the fact that within twenty years three colleges out of about three hundred have abolished co-education is clear proof that co-education is losing ground, although within the same period a much larger number of colleges that formerly excluded women have opened their doors to them. Neither does he care for the fact that two of these three colleges are extremely insignificant, while at the third the change was dictated wholly by the will of one man—a man avowedly opposed to co-education before he became president of the University.

In some other respects, Mr. Finck's reasoning about co-education is markedly like the reasoning used by opponents of equal suffrage. He asserts with obstinate dogmatism that certain things are so which, as a simple matter of fact, have been proved not to be so. Thus he declares that "co-education has ceased to make converts," although the State University of Tennessee, the University of Rochester, the Rush Medical College, and a Southern denominational college have all of them very recently opened their doors to women. He gives more weight to the opinions of four college presidents who have had no experience of co-education than to the seventy pages of testimony in Commissioner Harris's recent report from scores of college presidents and other prominent educators who have had experience of it. He will not accept the testimony even of the college presidents who are on his side, except so far as it jumps with his own prejudices. Thus he quotes President Eliot of Harvard as saying that "co-education works pretty well in any community which is tolerably homogeneous." Then what becomes of Mr. Finck's claim that it necessarily leads to "the elimination of distinctive femininity" and a long train of other dire disasters?

Mr. Finck's arguments against co-education also resemble those against equal suffrage in being self-contradictory. He says that by educating girls with boys "we inevitably diminish the differences between their minds, manners, ambitions, and subsequent employments and those of the boys." This has been one of the most

frequent objections urged against the higher education for women—that it would give them the same ambitions as boys, and lead them to adopt masculine "careers" as subsequent employments, instead of marrying. But a little further on Mr. Finck objects to co-education on the ground that it "encourages early marriages" on the part of young women; and that we should rather seek to "prolong the delightful period of girlhood." These are a splendid pair of Kilkenny arguments.

Mr. Finck's objections are also like the objections to equal suffrage in that they prove too much. He says, "Girls are plagiarists from Alpha to Omega," and argues that if they are allowed to go to school with boys, their inherent feminine imitativeness will make them ape the boys and become mannish. In that case, if girls are allowed to associate with their fathers and brothers in the family circle, they will be impelled to imitate them and become masculine. Still more, if they are allowed to associate with men in society, and work side by side with them in offices and stores, and go with them to lectures, theatres, and concerts, it will "inevitably diminish the differences between their minds, manners, and ambitions" and those of men. Seclusion in a Turkish zenana would seem to be the only resource.

Mr. Finck also argues that American men and boys are so bad that girls ought not to be brought in contact with them in school and college. To the thousands of young women who have gone through our co-educational colleges and met with nothing but courtesy and kindness from their classmates, this will seem like an abominable libel on American manhood. In this country the man or boy who will insult a modest girl is the exception; and he has less chance to do it in the classroom under the eye of professor or teacher than in the street. Such exceptions are to be met by expelling the individual offender, not by excluding all the young women from the University.

Mr. Finck quotes with approval a writer who says:

Hoarse, sodden voices of boys bandying profanity and vulgarity upon the streets and squares make one shrink from the thought of exposing young girls to daily contact with the users of such language.

Are we then to debar girls from passing through the streets and squares? The remedy lies in a more vigilant policing of the streets and a better enforcement of the ordinances against unbecoming language in public places.

Mr. Finck says, "At home and in society, girls can choose their own associates." Can they? If a girl has a dissipated brother or a drunken father, can she choose whether she will associate with him? All these rough boys on the streets have sisters. If a girl goes to a party, can she choose what guests shall be invited? If she uses the street car, can she choose the man who shall take the seat beside her? If she earns her living, can she choose the young man who may be employed as a salesman at the next counter?

In modern life young men and women meet inevitably and constantly. It is therefore important that they should learn

to meet in a wholesome and natural way, and as a matter of course. The dangers must be guarded against by principle and self-respect, not by segregation, since for the vast majority segregation in daily life is impossible, even if it could be shown to be desirable.

A. S. B.

THE NEXT FORTNIGHTLY.

The next lecture of "The Fortnightly" will be held in the parlors of the *Woman's Journal*, No. 3 Park Street, on Tuesday, Feb. 24, at 3 P. M. The lecturer will be Thomas A. Mullen, Esq., whose subject will be "The Monroe Doctrine."

Mr. Mullen is a lawyer of Boston, a Harvard man, who was private secretary to ex-Mayor Quincy. He is an excellent speaker, and will give us a very instructive address on the subject he has selected.

TORONTO'S REFORM MAYOR.

Hon. James L. Hughes, Inspector of Schools for Toronto, said in a recent interview that in his opinion the present mayor of Toronto, Mr. Urquhart, owes his election to the women's votes.

The mayor who preceded him was an ultra-conservative, wedded to old-fashioned methods, and his administration was not satisfactory. He was a candidate for reelection. It was thought impossible to elect a really progressive man, so a moderate conservative was nominated to oppose him. Then Mr. Urquhart came out as a candidate, on a reform platform of his own. His friends told him that he would only split the progressive vote and ensure the election of the ultra-conservative; and all the papers of his own party denounced him for running, and urged people to vote for the moderate conservative instead. But one of the reforms that occupied a prominent place in Mr. Urquhart's platform was the providing of ample playgrounds for the public school children. He was also a man of excellent personal character. On both these accounts his candidacy was acceptable to the women. On election day they nearly all voted for him; and to everybody's surprise he was elected.

He is giving the city an admirable administration, under which the children are faring well. His wife was a former teacher, which gives the mayor an additional interest in the schools. "I voted against Mr. Urquhart, and was angry with him for coming out as a candidate," said Mr. Hughes, "but I think that to-day we are all glad he was elected."

This scores another point in favor of women's municipal vote.

The Nebraska State Federation includes 102 clubs, with a membership of 3,700 women, representing seventy towns.

The social science department of the Woman's Club of Denver is made up of versatile women. They have succeeded in influencing the City Council to appropriate \$3,000 to remodel and repair the city jail (although voters, these women do not seem to have "lost their influence"), and now they are about to give a ball to raise funds to pay off the debt on the clubhouse.